

Commission On Archives And History  
The United Methodist Church

1828—"Mutual Rights"—1899.

Celebration of the Founding of the Methodist Protestant  
Church in North Carolina.

PROGRAMME.

1. SONG. (All standing.)

All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown him Lord of all.

Ye chosen seed of Israel's race,  
Ye ransomed from the fall,  
Hail him who saves you by his grace,  
And crown him Lord of all.

Sinners, whose love can ne'er forget  
The wormwood and the gall;  
Go spread your trophies at his feet,  
And crown him Lord of all.

Let every kindred, every tribe,  
On this terrestrial ball,  
To him all majesty ascribe,  
And crown him Lord of all.

2. Lord's Prayer in concert (still standing).

3. Brief explanation of the occasion, by the Pastor.

4. Reading the 95th Psalm, ending in the 7th verse.

5. SONG.

Children of the heavenly King,  
As we journey let us sing;  
Sing our Saviour's worthy praise,  
Glorious in his works and ways.

We are traveling home to God,  
In the way our fathers trod;  
They are happy now, and we  
Soon their happiness shall see.

Fear not, brethren, joyful stand  
On the borders of our land;  
Jesus Christ, our Father's Son,  
Bids us undismayed go on.

Lord! obediently we will go,  
Gladly leaving all below:  
Only thou our leader be,  
And we still will follow thee.

6. Prayer led by Pastor.

7. SINGING.

I love thy kingdom, Lord—,  
The house of thine abode,—  
The Church our blest Redeemer saved  
With his own precious blood.

I love thy Church, O God!  
Her walls before thee stand,  
Dear as the apple of thine eye.  
And graven on thy hand

8. RESPONSIVE READING—"Our Beginning and Our Growth as a Church."  
(Questions to be read by pastor, answers by all or by persons selected in advance  
by Pastor, as indicated.)

Q. Who founded the Methodist Protestant Church?

A. (Selected voice) Men who had been expelled from the Methodist Episcopal  
Church for trying to reform its government, and others who sympathized with  
them and voluntarily withdrew.

Q. Why did they object to the government of the Methodist Episcopal Church?

A. (Selected v.) Because it placed all power in the hands of the traveling  
preachers, leaving the great body of church members without any voice in direct-  
ing the affairs of the church.

Q. Where did the agitation for reform take place ?

A. (All) In several different states, including North Carolina.

Q. How did the reformers proceed in advocating reform before they were expelled ?

A. They discussed the subject publicly and privately, and presented petitions to the General Conference held in 1824.

Q. How did they proceed after they were expelled ?

A. (Selected v.) They with their sympathizers met in a general Convention in Baltimore in November, 1827, and prepared a memorial to the General Conference of May, 1828, praying that the government of the church be made representative and more in accordance with the mutual rights of the ministers and people.

Q. What reply did this call forth from the General Conference ?

A. (Selected v.) A claiming for the bishops and itinerant ministers an exclusive divine right to rule the church.

Q. What was the effect of this reply ?

A. (Selected v.) It destroyed all hope of a reform within the Methodist Episcopal Church, caused numbers of reformers to withdraw, and made necessary the formation of a new church, in which we find the beginning of the Methodist Protestant church.

Q. When was this church organized ?

A. (All) In a convention of reformers held in Baltimore, November 12th, 1828.

Q. What name was first given to the new denomination ?

A. "Associated Methodist Churches."

Q. When was the present name, "Methodist Protestant Church," adopted ?

A. In the convention of November, 1830, also held in Baltimore.

Q. What more important action was taken by that convention ?

A. (S. v.) A Constitution and Discipline was adopted, embodying the principles of government for which the reformers had contended and suffered.

Q. Why is this to be considered a great reform in church government ?

A. (S. v.) Because it discarded a system in which power may be arbitrarily exercised and easily abused and adopted a system which places a check on the misuse of power and recognizes the right and the obligation of all qualified members of the church to take part in its government, thus tending to develop an interest and an activity in the work of the church on the part of all its members.

A. (Another s. v.) It is a great reform because it removes a hierarchy or government by priests and substitutes a real church government—a government of the church by the church.

#### 9. SINGING.

For her my tears shall fall;

For her my prayers ascend;

To her my cares and toils be given,

Till toils and cares shall end.

Beyond my highest joy

I prize her heavenly ways;

Her sweet communion, solemn vows,

Her hymns of love and praise.

Sure as thy truth shall last,

To Zion shall be given

The brightest glories earth can yield,

And brighter bliss of heaven.

10. Q. What place had North Carolina in this reform movement ?

A. (All) She was one of the pioneers. The North Carolina Conference was one of the first, if not the first, organized.



Q. When and where did it hold its first session?

A. On the 19th of December, 1828, at Whitaker's Chapel, Halifax county.

Q. Its second session?

A. On the 2nd of April, 1829, at Sampson's Meeting House, Roanoke circuit.

Q. How many ministers were there in our Annual Conference in the beginning?

A. Eight.

Q. How many pastoral charges were there the first year?

A. Three, several ministers being assigned to each field.

Q. How many Methodist Protestants were there in our state seventy years ago?

A. Only a few hundred.

Q. Will you give some of our statistics to-day?

A. In North Carolina fifty pastoral charges, fifty pastors, a hundred local preachers, more than seventeen thousand members; in the entire church, 1,550 pastors, 1,100 local preachers, 185,000 members.

Q. How has this growth been achieved?

A. (S. v.) Chiefly by the toilsome labors of our itinerant and stationed preachers, supported by faithful laymen, and by the earnest work of Sunday-school teachers and officers, all assisted by the literature of the Church.

Q. What new department of work has come to our help in recent years?

A. (Young people and Juniors) That of the Christian Endeavor Societies.

Q. What new periodical for our church in North Carolina was started in 1894?

A. (All) "OUR CHURCH RECORD."

Q. What are the periodicals published for the whole church?

A. "The Methodist Protestant," published in Baltimore, "The Methodist Recorder," published in Pittsburg, the Sunday-school and Missionary papers.

Q. Where are our mission fields?

A. In this state and other states and in the distant Island of Japan.

Q. Where in our own state do we find the most promising missionary opportunities to-day?

A. In the growing cities and towns.

Q. What has been the attitude of our church in North Carolina toward education?

A. It has fostered education. It built Jamestown Female College, and Yadkin College, it has accepted Faltor Institute on condition that a school be kept there. It has patronized numerous public and private schools in North Carolina in addition to our denominational colleges outside the state.

Q. What are our leading educational institutions outside the state?

A. Western Maryland College, Adrian College and Kansas City University recognized by the General Conference, and other institutions under annual conference control.

Q. What in all our past history has been our chief advantage in overcoming obstacles?

A. The belief that we were right and the consciousness that God was with us.

Q. What is our relation to the Methodist Episcopal church at present?

A. That of a friendly sister church, working, though in a different way, to "overcome evil with good."

Q How have our fathers been vindicated in their course?

A. By the continuance and prosperity of the Methodist Protestant church, and by the acceptance of some of its leading principles by other Methodist churches.

Q. Why should we continue in our devotion to the Methodist Protestant church?

A. Because its principles are as true and as important as ever, and a church that embodies these principles may be more needed in the future than in the past.

Q. What may be said to be the motto of our church?

A. "Mutual Rights."

Q. What the golden text?

A. "One is your Master, even Christ, and all ye are brethren."

Q. How is our church sometimes described with a view to its polity?

A. As "a church without a bishop in a land without a king."

Q. What is our highest and holiest ambition as a church?

A. To be a part of Christ's kingdom on earth, and to aid Him in bringing men voluntarily to submit to His loving and righteous rule.

#### 11. SINGING.

All praise to our redeeming Lord,  
Who joins us by his grace;  
And bids us, each to each restored,  
Together seek his face.

He bids us build each other up;  
And, gathered into one,  
To our high calling's glorious hope,  
We hand in hand go on.

12. History of this local church, told by the Sunday-school Superintendent or other person selected by the Pastor and Superintendent.

13. Five-minute Talk on "The Distinctive Polity of the Methodist Protestant Church." [Speaker previously selected by Pastor.]

14. Ten-minute Talk by the Pastor.

#### 15 SINGING,

Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of Christian minds  
Is like to that above.

Before our Father's throne,  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares.

16. "Our Future"—An Exercise by Eight Girls.

17. Song by all the young people. [Let the eight girls of the preceding exercise remain standing, and let all the young people go forward and join them in the song.]

Sowing in the morning, sowing seeds of kindness,	Sowing in the sunshine, sowing in the shadows,
Sowing in the noontide and the dewy eve;	Fearing neither clouds nor winter's chilling breeze;
Waiting for the harvest, and the time of reaping,	By and by the harvest, and the labor ended.
We shall come rejoicing, bringing in the sheaves,	We shall come rejoicing, bringing in the sheaves.

*Bringing in the sheaves,  
Bringing in the sheaves,  
We shall come rejoicing,  
Bringing in the sheaves.*

18. Collection (to pay for programs).

19. Doxology.

20. Benediction.